

The Megiddo Message

Devoted to the Cause of Christ

"Watchman! What of the Night?"

A Study of Biblical Evidence Concerning the
Holy Spirit

ARE ALL MANKIND CONDEMNED BECAUSE ADAM SINNED?

MEDITATIONS ON THE WORD

ITEMS FROM OUR MAIL BAG

THE FORCE OF EXAMPLE

WITH GOD TO LEAD

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THE MEGIDDO MESSAGE

DEVOTED TO THE CAUSE OF CHRIST

Percy J. Thatcher, Editor

July 17, 1954

To aid your Bible study

The Megiddo Message—is published for the dissemination of Bible truth alone. It defends and ably demonstrates the infallibility, harmony, and Divine inspiration of the Bible. It enables you to give a reason for your faith, to answer the atheist, and to instruct your children correctly. If you are not already a subscriber, THE MEGIDDO MESSAGE will be sent to your home every two weeks for six months, absolutely free. Your name and address is all we ask. Subscribers, please send in the names of your friends who may be interested in reading this publication, for a free sample copy. No obligation on your part or theirs.

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THE Megiddo Mission is an independent organization. It is in no way affiliated with any other religious body. It was founded in the year 1880 by the late Rev. L. T. Nichols, and has been located at the present address in Rochester, N. Y., since 1904.

The word "Megiddo" is of Hebrew origin, its meaning being: True soldiers of God; God is in this place with a band of troops.

It is the firm belief of the Megiddo Mission that the second coming of Jesus Christ and the inauguration of His world-wide Kingdom is imminent. The Bible clearly declares that this event will be preceded by the coming of Elijah the Prophet to herald the glorious Day, to gather the saints, and raise the dead to be ready to meet the Lord when He comes.

Being convinced that these events are near at hand, the Megiddo Mission is earnestly endeavoring to prepare a people to be ready for the Lord's advent. Moral perfection besides purity of doctrine is a direct Biblical command. Among the members of the Megiddo Mission perfection of character is the goal. Invitations are always extended to whomsoever will to come and join us in this work, and partake of the "water of life freely."

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(Our Cover)

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"Watchman! What of the Night?"

IF WE GIRD on the whole armor we shall be ready for any trial that comes. We must avoid temptation, but it is necessary that we have trials for our spiritual development. We have the Divine command given in James 1: 4, "But let patience have her perfect work, that ye may be perfect and entire, wanting nothing." Trials will exercise us so that we can know under all circumstances we are letting patience have her perfect work.

We are living in the cool of the day, right in sight of the prize. So many prophecies are being fulfilled; we are not like Abraham, who saw the promises afar off. If we will but do as God has commanded, when Christ comes we can face Him unashamed. Can we say we are ready for that Judgment Day? That great Day will disclose the thoughts and intents of our heart. If we have any wrong objects and are covering up our iniquities, that Day will bring them to light. Our words may be one thing, but if our object is not right the Judgment Day will reveal it.

If exercising to godliness, we will be watching self, watching to see that we are doing right, that we are awake, not asleep or drowsy in spiritual things. Our greatest interest in this life must be to try to get everyone we can to live right, to put away sin, iniquity and evil, and to prove the Bible divine.

Today, youth is leading the crime procession. This ought to make the fathers and mothers wake up and see what examples they are setting before their children. But it is as Paul wrote, "In the last days perilous times shall come" (II. Tim. 3: 1). And Jesus said, "When the Son of man cometh, shall he find faith on the earth?" (Luke 18: 8). Faith today is almost extinct.

How this proves the Bible true! In Jer. 30: 23, 24 we read, "Behold, the whirlwind of the Lord goeth forth with fury, a continuing whirlwind: it shall fall with pain upon the head of the wicked." Here the Prophet is speaking of the whirlwind of God's judgments that is coming. "The fierce anger of the Lord shall not return, until he have done it, and until he have performed the intents of his heart: in the latter days ye shall consider it." He is not talking about some former day, but of the last days.

The Prophet Isaiah speaks in chapter 26: 9 of the same time, "With my soul have I desired thee in the night; yea, with my spirit within me will I seek thee early: for when thy judgments are in the earth, the inhabitants of the world will learn righteousness." Instead of the earth being destroyed, as our Adventist friends believe, the people will learn righteousness, the devil shall be bound, and "the earth abideth forever" (Eccl. 1: 4).

Now wicked men and women are everywhere on the face of the earth. Peter said, "The devil as a roaring lion, walketh about, seeking whom he may devour" (I. Pet. 5: 8). What is the devil? Evil men and women, those who are living in opposition to God. But they do not walk so much now; they have high powered automobiles.

In Revelation 20: 4 we have the message from Heaven that an angel shall bind the devil for a thousand years; and in Psalm 149 that it is the kings that shall be bound with chains, and their nobles with fetters of iron. When the kings and rulers all over the earth are brought into

subjection, the devil shall be bound. But the great Battle of Armageddon must take place before they will submit. In Jeremiah 30: 24 we read that the judgments of the Lord are coming in the latter days. Then in the next chapter he says, "At the same time, saith the Lord, will I be the God of all the families of Israel, and they shall be my people." The meaning of *Israel* is "true soldiers of God."

How many families are of the Israel of God? There will be "two families," as we read in Jer. 33: 24, the two seeds of Abraham. One family was through Sarah: the promised seed, the Isaac seed or rulers, those taken out during the six thousand years, the one hundred forty and four thousand, as John the Revelator tells us (14: 1), "And I looked, and lo, a Lamb stood on the mount Zion,—just one Lamb, and that Lamb is Jesus—"and with him a hundred forty and four thousand, having his Father's name written in their foreheads." We find in Rev. 19: 13 "His name is called The Word of God."

They had the word of God written in their foreheads; they did not have the mark of the beast—any false doctrines. Some people say the 144,000 are taken out of the Jews; but the Bible says, "And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood [word] out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth" (Rev. 5: 10). They are not going off to some place in the heavens, but are to reign on the earth. That is one family God is going to bless.

When Christ returns and His word goes forth from Zion and His judgments follow, then the people will learn righteousness. In place of a lone devil roaming this earth during the thousand years, there shall be a people no man can number. We read in Rev. 7: 9, "After this I beheld, and, lo, a great multitude, which no man could number of all nations, and kindreds, and people, and tongues." It says it is a multitude "no man could number"; this is because the number is not revealed. It is reasonable that those taken out to be rulers would not be as great a number as the subjects. These, the rulers and the subjects of God's Kingdom, make up the two families the Lord will bless. First the rulers are taken out; then when they bring the forces of evil under control, the devil shall be bound. Could we but bind the devil in Rochester, we would not have to lock our doors and put our valuables into the bank vault.

Now let us read Jer. 31: 2, 3. "Thus saith the Lord, The people which were left of the sword found grace in the wilderness; even Israel, when I went to cause him to rest. The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee." God loves everyone with an everlasting love who will keep His covenant and remember His commandments to do them. This is the Israel of God. He says in verse 4, "Again I will build thee, and thou shalt be built, O virgin of Israel." The 144,000 are called virgins in Rev. 14: 4; virgins, not defiled with false doctrines. "Thou shalt again be adorned with

thy tabrets, and shalt go forth in the dances of them that make merry."

It would be good to read the definition of "dance." The word means "to exult, to rejoice." In Psalm 150, beginning with verse 2, we have a good illustration of the true meaning of this word. "Praise him for his mighty acts: praise him according to his excellent greatness." Yes, praise the Almighty. "Praise him with the sound of the trumpet: praise him with the psaltery and harp. Praise him with the timbrel and dance"—or with the "pipe," as it reads in the margin from the Hebrew. Praise Him on instruments of music. "Praise him with stringed instruments and organs. Praise him upon the loud cymbals: praise him upon the high sounding cymbals. Let every thing that hath breath praise the Lord. Praise ye the Lord." There are sects which think it wrong to have musical instruments in church service; but in the Bible we read of where all kinds were used. In Ps. 149:3 it says, "Let them praise his name in the dance." And again it reads in the margin "with the pipe." It does not refer to literal dancing. "Let them sing praises unto him with the timbrel and harp."

Further in Jer. 31:6, 7, we read, "For there shall be a day, that the watchmen upon the mount Ephraim shall cry, Arise ye, and let us go up to Zion unto the Lord our God." When Christ returns, the watchmen shall cry, "Arise ye, and let us go up to Zion unto the Lord our God. For thus saith the Lord: Sing with gladness for Jacob, and shout among the chief of the nations:"—Jacob represents the faithful—"publish ye, praise ye, and say, O Lord, save thy people, the remnant of Israel."

We read in Isa. 1:9 of that remnant: "Except the Lord of hosts had left unto us a very small remnant, we should have been as Sodom, and we should have been like unto Gomorrah." It shows that the Isaac seed, or rulers, are not a great number, but a small remnant. After the devil is bound, during the thousand years, a great number will be taken out but today it is as Jesus said in Matt. 7:13, 14, "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereto: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." Few today will accept this truth; but during the grand Millennial Age a great number will come in. They will form the vast number of the subjects of the Kingdom. "They shall come with weeping, and with supplications will I lead them." They will have to acknowledge their sins; then "I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble: for I am a father to Israel, and Ephraim is my firstborn" (Jer. 31:9).

There shall be an abundance of the water of life then. That will be when the four rivers of which we read in Genesis 2:10—14 will flow out over the earth. There is plenty of water now if only people would drink. The water is flowing in the garden now, and if we want it we must come into the garden. We read further in Jer. 31:9—14:

"Hear the word of the Lord, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd doth his flock." He will gather the true Israel, every one that is worthy to be called by His name. "For the Lord hath redeemed Jacob, and ransomed him from the hand of him that was stronger than he." He will redeem the faithful. "Therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of the Lord. for wheat, and for wine, and for oil, and for the young

of the flock and of the herd: and their soul shall be as a watered garden; and they shall not sorrow any more at all."

How we ought to work to reach that age when we shall not sorrow any more at all, when there shall be no death, no pain, no sickness! "Their soul shall be as a watered garden." We must now get rid of these evil thoughts and roots of bitterness. In a watered garden in the natural the good fruits spring forth rapidly; so it must be with us in the spiritual.

"Then shall the virgin rejoice in the dance,"—rejoice with instruments of music—"both young men and old together: for I will turn their mourning into joy, and will comfort them, and make them rejoice from their sorrow. And I will satiate the soul of the priests with fatness, and my people shall be satisfied with my goodness, saith the Lord." These are the priests of the Lord of which Peter tells us: "But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light" (I. Pet. 2:9).

We will have to be satisfied with His goodness now, to be satisfied in that Day. And we must feel that all the Lord gives us is for our good. He does not allow any trial to come but that which is for our development. These trials work good for us if we will be exercised to patience. The Lord does not allow us any excuse for not feeling right. So if we want life eternal, we must have a higher standard than that by which the world is governed. We must control ourselves.

We have the promise in John 7:17, "If any man will do his will, he shall know of the doctrine." And in I. Tim. 4:8 we read, "For bodily exercise profiteth little: but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." That is one of the most wonderful promises in the Bible. We can exercise bodily, inhaling the fresh air; but that profits only for a little while. Every individual born into the world has the promise of life if he will do God's will.

We read much in the Bible about children; but many of those texts refer to adult children. Jesus said in Matt. 18:6, "But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea." One of the definitions of "little" is "humble, meek and lowly." Again and again Jesus addressed His humble followers as "little children." And Peter said, "As newborn babes, desire the sincere milk of the word, that ye may grow thereby" (I. Pet. 2:2). These were spiritual children, just begotten by the word of God. They could be thirty or fifty years old.

In Luke 10:21 Jesus said, "I thank Thee, O Father, Lord of heaven and earth," that the things which the wise and prudent have hid, or covered up, as it reads in the original, Thou "hast revealed them unto babes." Who are the babes? Humble ones such as Peter, Paul and others.

Again in Matt. 23:37—39 Jesus said, "O Jerusalem, Jerusalem, thou that killst the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings and ye would not!" Those children Jesus would have liked to gather to Him were adults. He continues, "Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord." Yes, when that time comes the children shall be gathered! There is a comforting time coming. Jesus said, I would have gathered thy children, but

ye would not—that is the reason; they would not come. And they will not come today.

God knows who is willing to come; He is not limited in knowledge as are we. He preserves all who will do His will, and they have the promise of this present life in which to serve Him, as well as that which is to come.

We have the comforting words, "All thy children shall be taught of the Lord; and great shall be the peace of thy children" (Isa. 54: 13). Yes, all God's children shall be gathered in, all who drink the sincere milk of the Word, and then later partake of the strong meat. They have to be of an age that they can be taught. There were Samuel and Timothy, who knew the Scriptures from their youth.

Again in Jer. 31: 16, 17, we read, "Thus saith the Lord; Refrain thy voice from weeping, and thine eyes from tears: for thy work shall be rewarded, saith the Lord; and they shall come again from the land of the enemy. And there is hope in thine end, saith the Lord, that thy children shall come again to their own border." Down at the end, these children are to come in and share the blessings. This refers to the faithful children. Then Gen. 1: 26, 28 meets its fulfillment, "And God said, Let us make man in our image, after our likeness: and let them have dominion. . . . And God said unto them, Be fruitful, and multiply, and replenish the earth." This man is a multitudinous man, Christ the head, and the church, the body. He is not completed yet. All the members of this one man are to have dominion. That will be a lovely time when Christ comes and the earth is filled with happy, immortal beings!

When Christ returns and goes forth with the faithful ones, the proclamation of Rev. 14: 7 will sound forth: "Fear God, and give glory to him; for the hour of his judgment is come." At that time He will lay hold upon that old serpent, the Devil and Satan, and bind him for a thousand years. And during the thousand years Christ and His bride will be working, filling the earth with righteous men and women. How much more lovely is God's plan than man's idea that this earth is to be a desolate wilderness!

We are told in Rev. 14: 1 the number that will stand with Christ on Mount Zion; there shall be 144,000. But as we look upon the world, we sometimes wonder where God has found them. The world today is growing worse and worse; it has gone down hill rapidly; the masses turning from the Bible. But we are told not to weep, for in that Day when the devil is bound, Christ and His bride will multiply and fill the earth with God's glory. That is why Jesus said, "After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven" (Matt. 6: 9, 10). He did not say, Wait a thousand years until you pray for the Kingdom to come!

The devil is in all nations, "as a roaring lion," he "walketh about, seeking whom he may devour" (I. Pet. 5: 8). We are not like Martin Luther who thought himself lured by a literal old devil. Who is it that tempts us? The Apostle James tells us in chapter 1: 14, "Every man is tempted, when he is drawn away of his own lust, and enticed." Also in Rev. 2: 10 we are told, "Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison." Did a literal devil cast them into prison? No; it was wicked men, and that is the only devil taught in the Bible. The idea of a literal devil came from pagan mythology. Jesus said in John 6: 70, "Have not I chosen you twelve, and one of you is a devil?" Who was that devil? Why, it was Judas! What

made him a devil? He loved money, and he let his covetousness rule him. When we allow our evil nature to rule us, that is what makes us a devil. We are a devil when we are walking in opposition to God's commandments.

When Jesus was telling the disciples of His impending death, Peter rebuked Him, saying, "Be it far from thee, Lord: this shall not be unto thee." To this Jesus replied, "Get thee behind me, Satan: thou art an offense unto me: for thou savorest not the things that be of God, but those that be of men" (Matt. 16: 22, 23).

We are not watching out for some great monster that has never once come in sight, a creature that no one ever caught a glimpse of; but we must watch ourself. "For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: all these evil things come from within, and defile the man" (Mark 7: 21–23). Where does pride come from? It comes from within the mind of man. "Every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death" (James 1: 14, 15).

We are warned in Jer. 31: 21, "Set thee up waymarks, make thee high heaps: set thine heart toward the highway, even the way which thou wentest: turn again, O virgin of Israel, turn again to these thy cities." What are we to do? Mark the places where we have fallen, and make high heaps about them so that we will not fall there again. We may become impatient, or pride may come in and rule us, some root of bitterness may spring up—we must avoid all these, set up waymarks where we fall, make high heaps, mark the places where we fall, so we can avoid them next time.

We read in Gal. 4: 24 of the two seeds, the Bride and the subjects. Paul, speaking of the two covenants, says: "Which things are an allegory: for these are the two covenants; the one from mount Sinai, which gendereth to bondage, which is Agar." The covenant from mount Sinai never was the true law; it was only a national law, given for a limited time.

This text qualifies what Paul said in Gal. 3: 24, that "the law was our schoolmaster to bring us unto Christ, that we might be justified by faith." He was referring to the law from Sinai, that is, the old law, the Ten Commandments. It says in Gal. 3: 17, "And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect." The promises were confirmed to Abraham at the offering of Isaac, and the Mosaic Law was given four hundred thirty years afterward. Sometimes we find people who will deny that Paul was speaking of the Mosaic law, but it says, "the one from the mount Sinai."

We read in Gal. 3: 19, "Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator." To what was it added? It was added to the law of faith. Abraham had the law of faith; Abel had the law of faith. After the children of Israel came out of Egypt the national law was added. Angels gave that law to Moses on Mount Sinai.

Paul continues in verse 21, "Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law." Righteousness that would bring eternal life could never come by the Mosaic law; that law was only an outward form, as is our law of the

land. "Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith." It was simply a national law. They also had the law of faith; but never did they have the law of faith completed in writing until after Jesus came. In olden days an angel came to Noah and to Abraham; but after Christ came the law of faith was written out. It was not all written out for our learning so that we could obtain it by reading until the Book of Revelation completed the law of faith.

The Mosaic law was simply a schoolmaster. That schoolmaster was merely a restraining influence. We have a law of the land now; it is not obeyed very well, but if we did not have some law enforcement in our land we could not live with any degree of safety. But God has given a law that will gain for us eternal life.

In Gal. 4:24 Paul was speaking of the law from Sinai, the same law that he was talking about in Galatians 3. And in Gal. 4:26 he says, "But Jerusalem which is above is free, which is the mother of us all." What will make us free? "And ye shall know the truth, and the truth shall make you free," said Jesus in John 8:32. The law of Moses never was able to make free, never in the world; that law never would cleanse and purify from all evil. So this truth is Jerusalem from above, the mother of us

all. "Wisdom is justified of all her children" (Luke 7:35).

After Jesus had gone to heaven and listened to the voice of God, He sent an angel to the Apostle John to tell us of the wonderful marriage that is coming, and John proclaimed in Rev. 19:6-8, "I heard as it were the voice of a great multitude, and as the voice of . . . mighty thunders, saying, Alleluia: for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints."

What is the fine linen? It is the wedding garment, the righteousness that every member of the bride of Christ must possess. When Christ comes and claims His bride He will subdue the earth—it is far from being subdued now. When the wicked are cut off and the remaining nations brought into subjection to God's law, that is when Christ and His bride shall multiply and fill the earth with righteous children, begotten by the word of truth, men and women who will believe and obey until the great number for the subjects are taken out, then at the close of the thousand years this earth shall be filled with God's glory—righteous, immortal men and women.

A Study of Biblical Evidence Concerning the

PART VI

What Does it Mean to be Baptized with Fire?

AT REVIVAL meetings we have listened with horror to evangelists and laymen praying to be baptized with the Spirit and with fire. While one, the baptism of the Holy Spirit, is much to be desired, being representative of the future reward which the faithful shall reap; the baptism of fire typifies the coming punishments of the unfaithful. No one who is enlightened will pray to be a victim of the judgments of God, the penalty for disobedience to law.

The text from which they have gathered a wrong conception is found in Matthew 3:11, 12,

"I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Spirit, and with fire: whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire."

Note that in this text there are two distinct baptisms: the baptism of the Holy Spirit on the righteous—everlasting life; on the other class, the wicked—eternal death.

The whole context of Matthew 3 is an admonition to prepare for God's judgments, and shows clearly the true signification of these two baptisms. John the Baptist came preaching in the wilderness of Judea, and saying,

"Repent ye. . . . But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance ['answerable to amendment of life']."

He brings before them the Judgment scene, what their

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fate shall be if not bringing forth fruits of righteousness. He makes it very clear when the wrath is to be poured out: it is "the wrath to come." He then says in verse 10,

"And now also the axe is laid at the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire."

Let us bear in mind that the separation of the wheat from the chaff will not occur until Christ's second coming to reap the harvest of the earth; or to determine the good trees from the bad. The disposition of the chaff or the corrupt trees at that time can be correctly understood through the Biblical meaning of "fire." It is a symbol of "destruction, whether of men or things . . . figuratively used of the judgments of God."

When one class, the wheat or the good trees, receives the baptism of the Holy Spirit; the other class, the chaff or the corrupt trees, shall be baptized with fire, "destruction." When righteous Peter receives the baptism of the Spirit, Judas shall be given the one of fire—the second death.

THEY SHALL DO GREATER WORKS THAN JESUS DID

When the latter rain falls, bringing the Spirit birth "from above," then shall be fulfilled Jesus' promise recorded in John 14:12,

"Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father."

At Christ's coming the faithful shall do greater works than ever He performed during His earthly ministry. Those who claim that this promise is fulfilled today, fail to comprehend the context of the chapter. In John 14 Jesus is directing their attention to His second coming. He says (verse 3),

"And if I go and prepare a place for you, I will come again."

Then it is that there shall be a greater demonstration of Holy Spirit power than ever was witnessed at His first advent. There are only three recorded instances during His earthly ministry when Jesus restored life. Lazarus was raised to life from the sleep of death, as was the son of the widow of Nain, and also Jairus' daughter. But in connection with the Second Advent, *all* who sleep in Jesus shall be resurrected. Will not this be a greater work than Jesus performed?

During His few short years of ministry within the narrow confines of Galilee He cured the afflictions of those who besought Him for aid; and thenceforth His fame spread abroad throughout the regions round about. But greater works than these shall be performed in the world to come, until to earth's farthest bounds the inhabitant shall not say, "I am sick" (Isaiah 33: 24). Hospitals and insane asylums, doctors and nurses, and even the old familiar pill bottle shall become relics of antiquity, and utterly unknown to the new generation.

In that glad Day hunger and want shall be banished, and the bounties of earth enjoyed by all, as promised in Isaiah 23: 18,

"And her merchandise and her hire shall be holiness to the Lord: it shall not be treasured nor laid up; for her merchandise shall be for them that dwell before the Lord, to eat sufficiently, and for durable clothing."

Such are the greater works, the bounteous showers, of the latter rain!

THE LATTER RAIN AS VISIONED BY THE PROPHETS

The falling of the latter rain shall bring to pass the most precious promises contained in the Bible. In Zech. 10: 1 we read,

"Ask ye of the Lord rain in the time of the latter rain; so the Lord shall make bright clouds, and give them showers of rain, to every one grass in the field."

The original word here translated "latter rain" is likewise *malqosh*, the same rain of which Joel prophesied, "the rain before the harvest." Concerning this era, the Prophet Zechariah says (9: 9, 10),

"Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; . . . and I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle bow shall be cut off: and he shall speak peace unto the heathen: and his dominion shall be from sea even to sea, and from the river even to the ends of the earth."

We have well-founded reasons for great rejoicing in hope of this latter rain, for then it is that the King of kings, the Prince of Peace, returns to earth bringing salvation to the faithful, subduing His enemies and establishing a universal Kingdom of peace—blessed, enduring peace.

This same glorious theme can be found in the songs of David (Psalm 72: 1, 6—8):

"Give the king thy judgments, O God, and thy righteousness unto the king's son. . . . He shall come down like rain upon the mown grass: as showers that water the earth. In his days shall the righteous flourish; and abundance of peace so long as the moon endureth. He shall have dominion also from sea to sea, and from the river unto the ends of the earth."

Yes indeed, this latter rain will shower blessings upon

all mankind. That "abundance of peace" for which man has hoped and prayed and bled throughout the dark history of the past, shall then become a glorious reality because the prime constituent of abiding peace which is *good will to men* shall dwell in every heart.

The Prophet Isaiah enumerates other choice blessings which shall be poured forth from above when the windows of heaven are opened (35: 4—7):

"Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, even God with a recompense; he will come and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as a hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert. And the parched ground shall become a pool, and the thirsty land springs of water."

All this, and more—infinitely more than we can ask or think—comes with the latter rain of Holy Spirit power. Literal streams of water gushing forth from the desert sands could never cause the blinded eyes to be opened, the deaf ears to be unstopped, or the lame man to leap for joy; but when the rain of Holy Spirit power waters the land which is now so parched, so destitute of a single sign of divine power, then these wonders shall be revealed.

In Proverbs 16: 15 the Wise Man presents another feature of the latter rain:

"In the light of the king's countenance is life; and his favor is as a cloud of the latter rain" [*malqosh*].

In the light of the King's countenance, in the light of His approving smile, is life—not life as known to frail humanity, beset with physical affliction, attended by mortality and shadowed by death; but radiant, abundant life forevermore. Such is the life which the latter rain shall shower upon those who merit the favor of the King of kings.

As the era of the latter rain was a predominant theme of the prophetic utterances, it likewise became the very heart of the Apostolic message which the Twelve heralded forth in ardent, appealing tones. It was Peter who, in view of the good time coming, pleaded with the dwellers at Jerusalem and all believers through the ages down to the present day for moral uprightness, saying (Acts 3: 19—21),

"Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began."

Repentance and conversion were needed then but more essentially today when we are faced with the imminence of the Messianic Advent. The only assurance that our sins shall be blotted out then lies in moral rectitude now.

Those who discern the signs of the times can even now behold in the sky a growing cloud, as it were, portending an abundance of rain. Shortly shall the windows of heaven be opened, and this morning cloud release copious showers which shall usher in the times of refreshment and bring to glad fruition "all things" foretold by the holy Prophets. The latter rain shall continue, hastening the universal restitution of the Holy Spirit until it surpasses in grandeur, magnitude, and power all that eye has seen, or ear heard, or has been conceived by the mind of man. "Repent ye therefore, and be converted."

ARE ALL MANKIND CONDEMNED BECAUSE ADAM SINNED?

IN THE STUDY of the Scriptures one of the most important facts by which to be governed is that all the world has been turned away from the truth of God's Word to fables and doctrines of men (II. Timothy 4: 4). One of those fables is that an All-wise God created a man and a woman and placed them in a literal garden. Then, because the man ate of the forbidden fruit—an apple, it is said—he and all his posterity, helpless billions not yet born, were condemned to pain, sickness and all the aches and pains that beset humanity, and finally death!

We will quote from the Catechism of one of the largest denominations:

- "Ques. What befell Adam and Eve on account of their sin?"
- "Ans. Adam and Eve on account of their sin lost innocence and holiness, and were doomed to sickness and death.
- "Ques. What evil befell us on account of the disobedience of our first parents?"
- "Ans. . . we all share in their sin and punishment.
- "Ques. What other effects followed from the sin of our first parents?"
- "Ans. Our nature was corrupted by the sin of our first parents, which darkened our understanding, weakened our will, and left in us a strong inclination to evil.
- "Ques. What is the sin called which we inherit from our first parents?"
- "Ans. The sin which we inherit from our first parents is called original sin.
- "Ques. Why is this sin called original?"
- "Ans. . . because it comes down to us from our first parents, and we are brought into the world with its guilt on our soul.
- "Ques. Does this corruption of our nature remain in us after original sin is forgiven?"
- "Ans. This corruption of our nature and other punishments remain in us after original sin is forgiven."

A writer of the same faith as that from which the above is quoted, states:

"The C— Church teaches that Adam by his sin not only caused harm to himself, but to the whole human race; that by it he lost the supernatural justice and holiness which he received gratuitously from God, and lost it, not only for himself, but also for all of us; and that he, having stained himself with the sin of disobedience, has transmitted not only death and other pains and infirmities to the whole human race, but *also sin, which is the death of the soul.*"

If this terrible doctrine were true—which, bless the Lord, it is not!—what a God to bring such a punishment upon the human race because of one man's sin; to "darken our understanding, weaken our will, and leave in us a strong inclination to evil"! To be born into the world with this guilt on our souls; and, last of all, even after original sin is forgiven, "this corruption of our nature and other punishments remain in us"! No pagan fiend could have devised a worse punishment. This is the pagan doctrine upon which the "mother of harlots" of Revelation 17 made all nations drunk.

A writer of modern times, whose publications have been widely distributed throughout the world, made the false claim that natural death and all the aches and pains of mortality are the result of Adam's sin. We quote: "The

death sentence, with all its terrible concomitants of sickness and pain and trouble which came upon father Adam, and which descended naturally through him to his offspring . . . it was not because the entire race sinned that the sentence came, but because one man sinned, so that sentence of death fell directly upon Adam only, and only indirectly through him upon his race, by heredity." In his works he quotes Ezekiel 18: 2 and takes it out of its connection in an endeavor to sustain his false premise: "The fathers have eaten sour grapes, and the children's teeth are set on edge."

The entire verse reads: "What mean ye, that ye use this proverb concerning the land of Israel, saying, The fathers have eaten sour grapes, and the children's teeth are set on edge?" Thus all who in quoting it as did the aforementioned writer are doing violence to the Word of God by leaving off the qualifying terms. Were we to say, What do you mean by saying such a thing? would it not imply that a wrong statement had been made?

A like violence is done to the statement in Exodus 20: 5. Often we hear the question: "Does it not say that God visits the sins of the fathers upon the children unto the third and fourth generation?" There is not such a sentiment in the Bible. All who thus quote the verse leave off the qualifying term. It reads: "I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me." If the children walk in the steps of their ungodly parents they shall be punished; not because their parents sinned, but because they committed iniquity as did their fathers. "Of them that hate me," is the qualifying term. It is as we read of a wicked class in Psalm 78: 56, 57, "Yet they tempted and provoked the most high God, and kept not his testimonies: but turned back, and dealt unfaithfully like their fathers: they were turned aside like a deceitful bow." That is the class upon whom God will visit the sins of the fathers to the third and fourth generation, because of *their own wickedness.*

In Deut. 24: 16 we are told plainly: "The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers: every man shall be put to death for his own sin." That law of justice stood unchanged right on through the centuries; for we learn in II. Chron. 25: 3, 4, that Amaziah the king slew his servants that had slain the king, his father, "but he slew not their children, but did as it is written in the law of the book of Moses, where the Lord commanded, saying, The fathers shall not die for the children, neither shall the children die for the fathers: but every man shall die for his own sin." Who commanded that the children should not die for the sins of the fathers? The God of Heaven; and shall we not believe it? This same truth is taught in Prov. 5: 22, "His own iniquities shall take the wicked himself, and he shall be holden with the cords of his sins." Only for his own sins shall the wicked be condemned, not for Adam's.

Notwithstanding all this plain evidence, proving conclusively that there is no Adamic condemnation passed upon the human race, many will quote Romans 5: 12, "Wherefore as by one man sin entered into the world, and death by sin: so death passed upon all men, for that all have sinned." They fail to see the qualifying term. The death spoken of will not come because one individual man sinned, but because "all have sinned." All of this one unfaithful man have sinned; that is, all the members of this

"one man" have transgressed God's law while under covenant.

We need always to keep in mind Rom. 2:12, "For as many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law." Those who come under the law of God and agree to serve Him are amenable to the Judgment at the last day; but those who sin outside of the law, those who have never made a covenant to serve God, shall perish without coming to Judgment.

There are two multitudinous men spoken of in the Scriptures. The faithful, composed of Christ the Head, and the Church His body, are called one man, the one man made in the image of God. The unfaithful, all who sin after learning and agreeing to serve God, are called the "old man." And so it is that by this one man composed of all the unfaithful, "sin entered into the world, and death by sin."

What kind of death comes as the result of divine law? Not natural death, for all die regardless of whether or not they are under law. Whether righteous or wicked, natural life eventually ceases. Noah and Abraham each died a natural death, but they did not nor shall they ever die the death which is the result of transgression of God's law. Cain died a natural death because he was mortal, but he has not yet died the "second death" which is the result of transgression, and will not until after he is resurrected and stands at the Judgment seat of Christ to receive the penalty of sin. Not one of the unfaithful shall die the penal death until after Judgment.

Take for example the man and wife who were executed for conspiring to overthrow the Government of our country: when they died in the electric chair was it natural death? No, they died a penal death because they were traitors.

Adam's sin did not bring natural death upon himself or anyone else. Natural death was in the world millions of years before Adam was placed on probation to serve God. No man can challenge successfully the convincing evidence of this afforded by the several complete skeletons of the race of the Neanderthal who lived more than 100,000 years ago, nor the perfectly preserved fossil remains of the artistic race of the Cro-Magnons who lived 30,000 years ago; they are realities, the latter a much higher race apparently, with powers equal to our own. The words of Eccl. 1:4 are proved true: "One generation passeth away, and another generation cometh: but the earth abideth for ever." Natural death was in the world untold ages in the past, but penal death or the death spoken of in Rom. 5:12 will not come until after Judgment, when men and women who transgressed under law as did Judas, who betrayed his Master, shall receive the second death.

This "one man" is spoken of in Hosea 6:6, 7, "For I desired mercy . . . but they like men have transgressed the covenant." In the margin from the original it reads, "they like Adam have transgressed the covenant." All the unfaithful, *like Adam*, have transgressed or sinned under law. The same class is spoken of in Matt. 22:2-13, where the kingdom of heaven is likened to a man who made a marriage for his son, and sent his servants to call the invited guests, but they would not come. He then sent his servants into the highways to bring others to the feast; then in verse 11 we read: "And when the king came in to see the guests, he saw there a man which had not on a wedding garment." This carries us down to the time after Christ has come and the Judgment is set. This "man" is the unfaithful man composed of all the un-

faithful servants; it is the "man" that Paul said brought sin and death (penal death) into the world. In this parable Jesus did not have reference to a single, individual man; but to all the unfaithful, and He called them "a man."

What will Christ the King say when He sees the "one man," composed of all the rebellious, negligent and disobedient ones, termed in other parables "goats"? He will say, "Bind him hand and foot, and take him away, and cast him into outer darkness." This will be the time when the unfaithful "man" is cast out of the "garden," out of the spiritual vineyard of the Lord. When Christ comes from heaven to claim His bride, He will cast the unfaithful man out of the garden to receive the second or penal death. What is the "wedding garment" which the unfaithful failed to have on? In Rev. 19:8 we are told that the bride of Christ "should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints."

When shall the unfaithful weep because of all that they have lost? We are told in Luke 13:28, "There shall be weeping and gnashing of teeth, when ye shall see Abraham, Isaac, and Jacob, and all the prophets, in the kingdom of God, and ye yourselves cast out." That is when the unfaithful "man" is cast out of the garden—after Judgment Day. It is therefore clearly evident from the foregoing testimony that the human race was never cast off from the favor of God because of the sin of any one literal man; but it was because "all have sinned." Who are the "all"? All who have made a covenant to serve God, and have sinned. And unless they repent and turn to God, their fate shall be as stated in Jer. 31:30, "Every man shall die for his own sin."

FOLLOWING THE COLORS

INDEPENDENCE DAY was observed at Megiddo, as usual, with enthusiasm and fervor, for no people have more occasion to be thankful for America and American institutions. Inasmuch as the Fourth fell on Sunday, the celebration took place on Monday, July 5th, on the spacious grounds of the Mission Home. Visitors from several States and Canada had gathered, expecting a spiritual treat, and they were not disappointed.

The morning program, beginning at 10:00, was given over to a concert by the Mission Band, the musical numbers being interspersed with several addresses by young men.

After a picnic dinner, the Maranatha Society "took over" for an absorbing, inspiring and educational afternoon. The theme was Gideon's famous victory over the Midianites (Judges 6, 7). After a musical introduction, there were three descriptive addresses explanatory of the historical event and its spiritual implications, followed by a costumed dramatization of Gideon's call and subsequent adventures. The dramatization merged into the "participating feature" of the program, a Bible quiz involving three teams, Red, White, and Blue. The White team won by a single point.

A full day was climaxed and concluded with a program by the men, including band, vocal, and special instrumental music. This was followed by an inspirational address, "Shields of Brass." The main feature was a short drama, "The Instruction of a Father," in which a young student, when offered an attractive but spiritually perilous future, chooses the "better part," the strait and narrow path of Divine service which leads to eternal life, riches and honor. The final number was a short presentation in song by two quartets, "On the Sea of Life."

Meditations on the Word

MEMORY VERSE: Deuteronomy 3: 27, The Lord said to Moses: "Get thee up into the top of Pisgah, and lift up thine eyes westward, and northward, and southward, and eastward, and behold it with thine eyes: for thou shalt not go over this Jordan."

It has been said: "Life is a struggle. Try living it and see! It is true for all of us." If there is no struggle we can be certain there is no life—in the fuller meaning of the term.

To breathe, and wake, and sleep,
To smile, to sigh, to grieve,
To move in idleness through earth,
This, this is not to live."

The question has been asked: "When you cannot have what you want, when you do not get what you hope for, when what you stake your life on does not come true—what have you for that?" Well, Moses faced that very situation and lived it triumphantly. The Lord had said to him, "You shall not go over this Jordan."

Moses was not permitted to pass over Jordan because he disregarded the Lord's command to speak to the rock that water might flow for the congregation to drink, and struck it with his rod as at other times. He had failed to honor the Lord at the waters of Meribah. A small thing, you might say, but remember Moses enjoyed the rare privilege of receiving orders first hand from the mouth of the angel, and this was given as a lesson for all time of God's exactness when He commands.

So that was the situation! After forty years of struggle and the exhausting ordeal of leading an untutored, unthankful and rebellious people through the wilderness, the crossing of Jordan to the promised land was not to be for him.

In a short time the hosts of Israel would be marching down through the valley with banners flying. The joyous shouts of the people would be echoing up from the hillside as the trumpets sounded triumphantly. This would be the supreme moment of achievement, the fulfillment of a long contemplated hope, they now were about to possess the land promised to their forefathers. And "as if to add salt to the wound of unfulfillment, another was chosen to lead the hosts of his people in his place." The Lord had chosen Joshua to be the new commander.

A man of smaller stature might have found this accumulation of circumstances a pill too bitter to take with good grace, but not so with Moses. The contents of practically the entire book of Deuteronomy were spoken after the final ultimatum had been given him, and they show no sign of bitterness or despair. Moses had pleaded with the Lord to change the verdict of a year or so before, and let him cross over Jordan and see the land before he died, but it did not seem to suit God's purpose to alter it. He answered Moses with these words: "Let it suffice thee; speak no more unto me of this matter. Get thee up into the top of Pisgah, and lift up thine eyes . . . and behold it with thine eyes: for thou shalt not go over this Jordan."

It would be time well spent if each of us should read through the wonderful book of Deuteronomy. It contains exhortations to obedience, a condensed account of Israel's fortunes during nearly forty years in the wilderness. It foretells the birth of the Messiah. Included, are warnings against apostasy; listed were the blessings for obedience and the curses for disobedience. A compendium of laws

and ordinances is given, the treatment of idolaters, the year of release, the stated feasts, the cities of refuge.

Chapter 32 records the beautiful song of Moses which ended with these practical words: "Set your hearts unto all the words which I testify among you this day, which ye shall command your children, all the words of this law. For it is not a vain thing for you; because it is your life."

Moses' days now were numbered, he was living out the last few hours of his mortal life: "And the Lord spake unto Moses that selfsame day, saying, Get thee up into this mountain Abarim, unto mount Nebo, which is in the land of Moab, that is over against Jericho; and behold the land of Canaan, which I give unto the children of Israel for a possession: and die in the mount whither thou goest up, and be gathered unto thy people . . . because ye trespassed against me among the children of Israel at the waters of Meribah-Kadesh, in the wilderness of Zin; because ye sanctified me not in the midst of the children of Israel" (Deut. 32: 49–51).

This was now the third time Moses' inattention to the Lord's command in striking the rock in place of speaking to it had been mentioned to him. And what was his reaction? Did the prospect of a forced demise while still robust and in excellent health make him downcast and sullen? No indeed! He was still buoyant and his desire was to spend his few remaining hours encouraging men and women to live closer to God. Singling out the tribes of Israel one by one he blessed them. His last recorded utterance registered joy in the God of his salvation, and confidence in the final triumph of right: "Happy art thou, O Israel: who is like unto thee, O people saved by the Lord, the shield of thy help, and who is the sword of thy excellency; and thine enemies shall be found liars unto thee; and thou shalt tread upon their high places" (Deut. 33: 28, 29).

Moses' error in striking the rock in place of speaking to it will in no way adversely affect his salvation. God sometimes requires iniquity as a lesson to others. Moses' name is repeatedly mentioned in a favorable light throughout the Scriptures showing his life work was accepted. In Jeremiah 15: 1 Moses, along with Samuel, was cited as an example of integrity and righteous living. On the mount of the transfiguration Moses and Elijah appeared in vision, identifying Moses as a righteous man rather than a transgressor. Again in Rev. 15: 3 honorable mention is made of him. Here Moses' name is associated with Jesus Himself: "And they sang the song of Moses the servant of God, and the song of the Lamb . . ."

Moses' mistake at the waters of Meribah points up the danger of habit. Repeatedly he had been commanded to strike the rock with his rod, and in this instance he thoughtlessly did the same. Once we accustom ourselves to doing a certain thing in a certain way we easily can become careless and do that thing automatically; and if inattention to a divine command could not be overlooked in a man of Moses' stature, what of us? In no field of human behavior is this tendency more marked than in speaking. Words flow from our lips without due consideration as to their quality or the effect they will have on our hearers. Too often we have allowed our tongue free rein in place of keeping it in control with the bridle of divine law as commanded in Ps. 39: 1, "I will take heed to my ways, that I sin not with my tongue: I will keep my mouth with a bridle, while the wicked is before me." In view of God's exactness the admonition in the Epistle to the Hebrews is timely: "Let us therefore fear, lest a promise being left us of entering into his rest, any of you [us] should . . . come short of it."

ITEMS FROM OUR MAIL BAG

A sincere expression of interest comes from a reader at Fort Collins, Colo.

"Percy J. Thatcher, Editor, Dear Friend: Please send me THE MEGIDDO MESSAGE for another year. Enclosed \$—. This is a wonderful magazine which teaches the truth of the Bible. Thanks, Mrs. L—E. W—."

A kind tribute is from a friend at Gladys, Va. We are sorry she has been ill.

"Dear Ones: Enclosed please find \$—. I surely thank you for THE MEGIDDO MESSAGE that was sent me. It gave me a better understanding of God's truth. I am a Christian. I belong to the Southern Baptist, but there is only one Church if we believe God. . . . My prayers are that the Lord will bless and save through THE MEGIDDO MESSAGE, as I think it gives more understanding to those that do not understand as they should.

A sister in Christ, Mrs. A. L. T—."

We can be assured there is interest in spiritual things by this renewal from a reader at Covington, Ga.

"Dear Sirs: I want to thank you for the six months of your magazine. I have enjoyed it so much, and it has taught me so many things I did not know. I wish to subscribe for THE MEGIDDO MESSAGE. Enclosed you will find amount for subscription. Yours truly, Mrs. W. F. W—."

A regular subscriber in this city sends amount to cover the renewal of his subscription for the MESSAGE and for the Bible Lessons. He adds a kind expression.

"Dear Friends: . . . The always interesting pages of THE MEGIDDO MESSAGE during the past years have been filled with wholesome ethical food, for spiritual refreshment, meditation and practice. And the forthcoming numbers will likewise be laden with good seed—helpful words of instruction, encouragement and guidance—to bring forth the best fruits of the spirit.

Faithfully yours, M—E. M—."

From an earnest reader in Milford, Ont., Can., is renewal for the MESSAGE.

"Dear Sirs: I enclose for another year, as I would be lost without it. I always pass it along as far as South Africa. Every word is Bible truth, and that is what we need. With kind regards. Yours truly, M—W—."

A thoughtful letter comes from a sister at South Amboy, N. J.

"Dear Sister: Seeking the Lord's guidance before the day begins and carefully studying His Word prepares us for the battles of the day. In this way I find that the trivial, petty annoyances are much easier to bear and master. When I am tempted to say something sharp and impatient, I remember God will not have such in His Kingdom; therefore patience must have her perfect work. Our thoughts, too, have a way of running in all directions. The Lord says this will not do for a Christian. . . . Whatsoever things are true, honest, just, pure, lovely, think on these things. There is much within the secret confines of the heart which absolutely must come out. 'Cleanse thou me from secret sins,' cried the Psalmist. Every truly honest soul will work with might, mind and determination to conquer every evil impulse that may lodge within. . . . By applying ourselves to the study of Truth wholeheartedly, we come to the understanding that God demands pure and holy creatures. . . .

Yours in Christian love, L. M. K—."

The Force of Example

AGODLY life and example is a great power for good when daily living out the practical. We probably do not realize how much influence we really do have upon those with whom we come in contact day after day, either for good, or if careless we are also spreading an evil influence. How careful, then, we should be that we always radiate goodness and godly wisdom, insofar as we are able or capable of it, that we ourselves may be established in the faith as well as to the edification of those who see and hear us.

There will be no time for foolishness nor folly, which would offset any good we might do. We have been admonished to walk carefully, because "the world is watching you." And there is a line of a poem which expresses the thought: "We are the only Bible this careless world will read." How true that is; they are watching closer than is commonly realized. We know of some who were first attracted by a godly example; and we know also that we must set such an example at all times if there is to be any hope for ourselves.

Our good instructor in godliness, Paul the Apostle, wrote to Timothy (I. Tim. 4:16), "Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee." This kind of hearing, of course, means it is done by them that take heed. It is the kind that produces the works of righteousness.

Our words must be watched; for what power they have! If we speak right words, they have a great power for good. As Prov. 25:11 expresses it: "A word fitly spoken is like apples of gold in pictures of silver." Words of dissension, however, are akin to the poison mentioned in Rev. 16:13, "And I saw three unclean spirits like frogs [diseased speech] come out of the mouth of the beast, and out of the mouth of the false prophet."

Words are living things. They are pictures of ideas, and portray the condition of the mind; for "out of the abundance of the heart [mind] the mouth speaketh," said Jesus (Matt. 12:34). Would we not much rather be breathing out "apples of gold" (the goodness of God) than these obnoxious, ugly, diseased reptiles (evil words) that spread infection all around? We must keep the mind filled with the goodness of God and thereby in a healthy condition so that no evil infection will be manifest. This is accomplished by "chaste conversation, coupled with fear," fear of speaking wrong, and by "godly example in everyday life."

PITHY POINTS FROM THE PULPIT

The Bible always stands vindicated.

God is constantly answering prayer.

Purity of heart will cause us to put away all selfishness.

If we get rid of every idol, we are on the highroad to salvation.

It is high time we were learning to love reproof; for we are naturally self-righteous.

Every person is producing some kind of works, either of the flesh or of the spirit.

We are in God's mortar now; if we cannot be ground fine we shall be cast out.

Let us speak often about our King. We are looking for Him who said, "I was dead...and am alive forevermore."

WITH GOD TO LEAD

When Gideon was called to lead
The Israelites against the foe,
So dire their plight, and great the need,
A multitude prepared to go
To war against the Midian host,
(Full thirty and two thousand men,
The best of which the land could boast)
That Israel might be free again.

But God declared, "Should these go down
And gain a mighty victory,
Instead of giving Me renown,
They'd say, 'Our hands have set us free.'
So let the fearful and afraid,
Who tremble at the opposing might,
Return, and be thou not dismayed—
Your foe shall vanish with the night!"

And still ten thousand valiant men
Remained to see the battle through.
"Too many!" said the Lord again;
"So great a number will not do.
Now take the men to yonder stream,
And notice how they drink their fill—
If they forget their task, and dream,
Or keep in mind their duty still."

Three hundred, ready and alert,
Dipped with their hands the cooling draught,
And proved their fitness for the work
By keeping watchful while they quaffed.
By these few men was terror brought
Into the camp of Midian,
Which panicked at the rising shout,
"The sword of God, and Gideon!"

They trusted in Jehovah's arm
To save from the invaders' strength;
And He delivered them from harm
When they returned to Him at length.
His fiat is to cease from sin,
To hate the evil, love the right,
If we would be the ones to win,
And be delivered in the fight.

So let us now be men of nerve,
Like the three hundred, brave and true,
And never from our duty swerve
Until we see the battle through.
With God to lead we can defy
And cause the foe to turn and run;
So let this be *our* battle cry—
"The sword of God, and Gideon!"

—L. L. S.